Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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"The heart that hath understanding seeketh knowledge"

FOUNDED 1823

READERS WRITE

Universalists Reply to Cavert

"In making reply (June 12, 1945) to the New England Conference of The Methodist Church, relative to the Conference's resolution (adopted May 18), Dr. Cavert disclaims any authority whatsoever on the part of officers of the Federal Council of Churches to 'interpret an action of the Council,' since 'it is only the Council itself, at another biennial meeting . . .' which has ' . . . been given any authority in this connection.' This, he says is 'according to the Constitution.'

"Evasion may be dubbed 'an art,' but its 'nobleness' is surely dubious. Dr. Cavert, or 'the officers,' or both, had no qualms when, at the Council's last session in Pittsburgh the Universalist application was to be considered, they distributed among the delegates (without approval or knowledge of The Universalist Church) *an interpretation* of Universalism (lifted out of all the hundreds of interpretations available) which *they chose* to present to the delegates. Why, and without the knowledge or approval of responsible representatives of The Universalist Church, was this done? Does Dr. Cavert disclaim for himself and his fellow-officers of the Council authority to interpret the Council's actions *after* the actions have been taken, and in the same breath assume for himself and his fellow-officers the right to *so interpret* a proposal that action pertaining to the proposal will be prejudiced? This, so it appears to me, is exactly his contention.

"In his reply (of June 12) Dr. Cavert stresses the importance of making a distinction between what the *Council itself* does and that done by *members* of the Council. He insists that action against the application of The Universalist Church was taken by 'the member churches,' and *not* by the Council. The distinction, I fear, is a fine one. Is it not a specific provision of the *Council's* own Constitution which calls upon a ballot by the member churches? To disclaim for the Council itself any responsibility for, or connection with, action of member churches,—said action *required* of them *by* the Council and being necessitated only by the Council's business, is a fete of mental gymnastics difficult to follow.

"But assume Dr. Cavert is correct in his assumption that the Council has not acted one way or another in connection with the application in question. The application of The Universalist Church *can* be acted upon by the Council. Universalists have taken no steps to withdraw it.

"Dr. Cavert says, in answer to a further question raised by our Methodist friends, that the Council *can* be judge in matters theological. 'Article 4,' he points out, 'makes it clear that the denominations, in forming the Council, have reserved to themselves all authority in the field of doctrine and worship . . . the preamble to the Constitution, as adopted by the constituent denominations, defined the Council as a body of those churches which recognize Jesus Christ as Divine Lord and Saviour.' This to Dr. Cavert, so it seems, automatically concludes the matter as far as Universalists are concerned. BUT Dr. Cavert fails again to point out (as he failed to do, but was officially authorized to do, at Pittsburgh) that The Universalist Church in making its application took special pains to make it clear that they *accept* the Council's preamble.

"Two sins were in the saddle at Pittsburgh. First, there was the sin of omission: to make clear to the delegates that The Universalist Church accepted the Council's preamble. Second, there was the sin of commission: wide distribution of a circular containing *a particular interpretation* of Universalism.

"For your own information, Mr. Editor, I am interested only to the point that the record be kept straight forward and accurate."

(Rev.) Robert Cummins

General Superintendent of The Universalist Church

With Our Writers

Chaplain Raymond E. Musser, U. S. Army; member of the West Virginia Conference of The Methodist Church.

J. Lester Hankins, Dover, N. H., minister St. John's Methodist Church; faculty member Lasell Institute.

William P. King, Nashville, Tenn.; staff writer, Board of Education of The Methodist Church.

Taunton Speaking

"As a citizen of Taunton and as a Methodist Minister in that city for nearly eight years I feel that certain facts should be presented concerning an article in ZIONS HERALD of July 11, entitled 'Taunton's 'Agin' Dogs, But Not Racing Trade' which is a reprint from the Boston Herald. The author signs himself W. E. Playfair.

"A statement was made concerning the stand taken by the Taunton Ministers Union on the question of race-track gambling as having 'stood aside from the controversy'. The facts which I have gathered are by personally speaking to eight of the ministers and in two cases where the ministers could not be reached I spoke to the leading laymen of the church. I asked them three questions with the following results:

"Question one; 'Have you preached against gambling and race track evils from your pulpit?' The answers were 7 yes and 3 no.

"Question two; 'Have you in conversation, in calling or in talks outside of your pulpit oppposed gambling or the race track evils?' The answers were ten yes.

"Question three; 'Do you permit raffles to be held in your church?' The answers are 8 no. One layman replied that although the bishop opposed raffles they did have a raffle-like sale but that their minister insisted that when a ticket was purchased some article must be given in exchange beside the ticket itself. One minister could not be contacted because he is in the navy and his layman could not answer for him.

"The Taunton Ministers Union has for the last eight years taken its stand against all forms of gambling. Such a resolution was passed some two months ago when the question was under discussion. This resolution was sent to the local paper and to the party concerned. A large advertisement was placed in the local paper at the time of the last election dealing with this problem. When, a few years ago, the problem of Beano was in Taunton, the Union was active in its opposition. These facts clearly show Taunton Ministers Union is not 'neu actively opposed to this evil.

"Mr. Playfair closes his article by which does not cast honor upon som ister and also rather emphasizes the trality of the ministers. He tells of a in Dighton in which a minister oppo track and in the cross examination that his church had raffled off a stov Christmas Fair. He was told to step This story may be true although talked to the laymen who was most Dighton in opposing the track and not confirm the story nor had he it. Nevertheless may I match that sto one that I witnessed in Raynham. T ister of the Congregational Church night and day in opposition when the Association asked for a permit to bu worked in Town Meetings and in his parish to keep the track out of th When, after the final vote, he found had lost the cause, he resigned fr church in protest. This was not no it was not just resolutions it was sacrifice for a cause. He was a me the Taunton Ministers Union.

"It was a very great joy to rea article that Bishop Cassidy of the Catholic Church was 'in invete race-track gambling.' Now Bish is in charge of the Roman Catholic in Taunton and Dighton. Such concerning the bishop leaves when we pass a Roman Catholic see a Fair on the lawn with a gambling devices or pass a carn urged to take part for the ben so and so, or to have our door b when we answer to have Rom children ask us to buy lottery the church. Evidently the bi difference in race track gambling gambling which is not apparent us. The article seemed very Catholic.

"Another question which is puzzl Methodist Ministers is why the published at all in ZIONS HERALD ton was singled out by name yet Ta not to have a race track.

"The Protestant Ministers were s in the article for veiled condemna yet the editor of ZIONS HERALD bother to call on, or telephone one not even one of his Methodist br find out if the facts were correct. that he has stabbed us in the back provocation and without knowing and without taking the effort to lea He takes the words of a newspaper who spent a few hours in the city did not speak to one of the office Ministers Union and who talked hand manner to only one minister for only a few minutes.

"We of Taunton realize all to short comings but if the editor ha by this article to hit gambling wi select this article on Taunton and own city of Boston which is the ce ter for the gambling in all of New The Editor of ZIONS HERALD out into the country to hiss a ga when the rattle snake is only a few walk from his own office."

(Rev.) J. Manley

Taunton, Ma

Interment on the Top of Europe

CHAPLAIN RAYMOND E. MUSSER

ON THE TOP OF EUROPE
village has erected a cross and a shelter.

day, 9 November 1944, an escape party left a vous point near Turin, Italy, on foot, to find France. The band numbered 39 in all; its sition will not be known until all the bodies ound. It was thought to be mostly British ped from German prison camps and being Alps by Italian partisans. One boy carried his pal, a letter that is self-explanatory:

Mother,

ding this note by one of my friends who is going I am sorry that I cannot come, as my boots are r crossing the Alps between Italy and France. I present and trusting you are the same at home. g in a house near Turin and the family are look- e well. Give my best wishes to all. I hope that I ne sometime in the New Year. I hope Freda and re well. I cannot write much now, so I will have ews to tell you when I come home. So goodbye

From your son,

HAROLD."

er never got to England; I found it five on the top of Europe.

asses were guarded by the German mountain party, however, led by capable guides, suc- ed the crest on the border and camped there t.

morning two British soldiers were unable to partisans stayed with the two tired soldiers ain party moved on down the Isere River ce. They followed Emergency Alpine Route afety was within a few miles.

torm overtook them, halfway between the d French Highway No. 202, the highest ghway in Europe. Two villages were within would climb a few yards up the walls of the n these storms it is impossible for a man to enough to walk. Thirty-five fatigued and nen huddled together like a flock of sheep he storm.

I recollect that weekend in November. I triangle from Lyon to Valence to Grenoble in in bitter mistral and driving rain, by turns. most miserable trip in a jeep all winter; the severity of the blizzard 10,000 feet up is unbelievable.

Sensing what was coming the two guides still at the campsite set out for personal safety or for help down the crest of the right hand ridge. They made it to the second village and reported to headquarters. They had seen the snow drifting madly in upon the group in the gulch, and felt sure that they were covered and dead. The next morning a searching party was organized; however, the storm increased to blizzard proportions, and the would-be rescuers could not go out for three days. The storm abated and the party set out, but the wind changed and the blizzard returned. By the time a second start could be made the Isere River bank was under 20 feet of snow. The two were found at the campsite: one was dead; the other was living, purely upon hope and will power.

The leader of the partisans, a bearded youth of 25, once a captain in the regular Italian Army, a native of Turin and an experienced mountain man, led an expedition to the spot of the lost band, and they dug all day. When they returned for a second day of digging down through the snow, the trench had filled in during the night by drifting snow; so the project of exhuming and identifying the bodies had to be postponed indefinitely.

The American chaplain, the British sergeant, and the 703rd jeep. Notice the bullet hole; there has been a war on over here. The name "Section VIII" is an allusion to that section of the discharge code that discharges a man because of emotional instability.

This winter, the natives say here in this Alpine village, this Valley of the Isere has had the most snow in many, many years. For instance, the house next to this ski-hotel where I now sit and write, isn't there anymore — an avalanche crushed it to splinters. Now, this 25 April 1945, a series of digging attempts are beginning in earnest; work will not be stopped until the last body is recovered. Before this date six bodies had been found—two Italians and four British soldiers. Today a single body was found, a lad who had crawled up to the point to try to keep out of the snowdrifts that had been fast engulfing all.

This morning we had set out through the frost from Val d'Isere. David, the Italian partisan leader, had a dozen of his fellows as the digging party. The French lieutenant in a white uniform had a sergeant and a patrol of eight soldiers for security. The American lieuten-

ant and two of his pet guides went along; and a British sergeant was in charge of operations. I was the only man unarmed.

This armed party of thirty men came out of the protection of the walls of the mountains at the hairpin turn of the highway suddenly, in plain sight of the dozen Jerries or so stationed in the V of the Galisie Pass. Jerry did a bit of running around, too, the men with binoculars said. I could see them with the naked eye, like black ants on a white anthill. We must have looked like a "bloody" invasion to them, armed as we were. The British major had ordered that the Yankee padre was to be well taken care of; and, brother, I was. We could have held off a ski company! Within five minutes we had all disappeared in the river valley, hid from Jerry's view. We dug in with our toes and climbed up the gorge; the little river 30 feet beneath us under the snow.

THE ROMAN CATHOLIC REQUIEM MASS.
Notice closeup of the two British sergeants and the one American officer on the back row, reading right to left.

David took us to the precise spot, and his band began to dig. Cautiously, I followed the French lieutenant, sergeant, and two soldiers up to the snow-free point where we could get a squint at Jerry, to see what he was going to do about us being there. He saw us immediately. Three stood there for a time, 3000 yards away; then two disappeared down the back of the hump; two others or the same two came slowly up the skyline from the crotch of the V— we feared, with a mortar; one lone figure stood watch for an hour. Since his motions were defensive, all of us but the two soldiers went back down.

I've lived in mountains most of my life, but Alpine climbing is something different. Loose rocks and snow are ready to roll down the 45-degree slope at anytime. As the British sergeant said to me once when we were both poised precariously on steps we had kicked in the snow, "Padre, I don't know of a better way to break one's neck." I guess there's just a bit of the dare-devil in me. . . . But the high altitude makes you pant and your heart tries to break through your ribs; the ice frosts your toes and the reflected sun on the snow gives you bloodshot eyes; snowburn is much worse than sunburn on your face. Once in a while a foot sinks through the crust and you go down to your crotch: I thought I was going down to the river 35 feet below!

The American officer spotted a body on the slope. He had no identification papers at all, but we all agreed that he was a partisan guide. Possibly, when the drifts began to engulf the party, he began crawling up to the better advantage of the sides in a snowstorm; but he couldn't make it. I cut open the pockets to seek for identification. The British sergeant sent the body in to headquarters on a snow-sled.

I picked a few violet gentians, then sat there in the sun, thinking. I was sitting on top of the world literally, but not figuratively. War! Boys of every major nation lying dead and rotting in every conceivable section of the earth. . . . The enemy watching me, wishing he could kill me right then without being killed himself. . . . The Italians digging for frozen British bodies of boys who fought to free their land of the Fascists. . . . Frenchmen gu all three nationalities from the Germans. . . . An can chaplain burying British boys. . . . Catholic holy sprinkling Protestant coffins. . . . War! Brother Some day the latter will liquidate the former. . . . the peace planners gather in San Francisco and the ference opens. . . . Please God, may this be ou war. . . .

At noon I ate half a loaf of bread and a half strips of raw bacon, and washed it down with gra juice and a cup of hot coffee from the American mos. Why didn't I crisp the bacon? Whoever he building a fire on 35 feet of snow? Where is the for the fire to get hot? Besides, there wasn't a s wood big enough for a toothpick within two kilo Anyway, raw bacon is good if you are hungry. . .

I helped to shovel snow for an hour, but it is exercise in the high altitude. I peered over the si watched that David shovel. He had been encoura the fact that 15 feet down he had found the mar had left from his last digging when he had fou bodies, strong boys who had kept on top of the dee snow longer than the others. He picked up a sho dug himself down for ten feet more, straight dow was 25 feet below the crust, but he was not yet to of the river bank. Since the decision had bee starting that if we had not found the first bod afternoon, I was to say a simple service of intern there over their bodies in the snow tomb. English. Only the American lieutenant and the sergeant understood me, but the French soldier Italian stood by. We Chri together It w termen on th Europe of men and ch have be ied in t of survi

THE VILLAGE AND THE VALLEY
The sun sets two hours early on this town.

I wager my mustering out pay that no bodies ha committed to ground nearer to heaven. The watched us from their perch of 2994 meters, a bit 10,000 feet. We were between 8,000 and 9,000 feet no way of knowing exactly. Looking up stream, t on my right was 3426 meters—that's over 11,000 f a French boy stood guard there to protect me. into the empty white tomb, a pure white, with a of reflected sky. "Though your sins be red like they shall be as white as snow" . . . and I though white light that shone at Christ's empty tomb, is the first fruits of them that slept. . . . A block hewn white marble would look dingy against t ground of this cave in the snow. . . .

Of course, as the bodies are exhumed from th they will be transferred to the British-sponsored in the village below. For the Catholics and possib olics, the village priest will say a service. But the ers will be quietly registered and buried. My ser for them on top of Europe will be sufficient.

Yesterday, 24 April, the first six bodies wer with military honors, all but the firing of the

(Continued on page 457)

outh Serves in Building a Christian World

Cynthia M. Smith

Cynthia M. Smith is a member of the Congregational Christian Church, Olympia, Washington. She is a winner of the Parshad Scholarship sponsored by The International Council of Religious Education, and has been given a four-year scholarship to any college she chooses, plus a scholarship each summer to any conference sponsored by a recognized religious institution.

hat most of our young men are either in the bout to enter, is felt quite keenly by those d high school age who are still at home. While we have them on our minds, we feel that we must accept a responsibility for the future of the world, just as they are doing. We are freer than they to work for our purpose, whether we fully appreciate it or not. Heaven knows the problems we must meet have done anything but diminish; but if we who remain at home fail to meet them, we fail both friends and our God.

talk about building a Christian world, we vague, lost feeling. Just the word "world" o make us feel like onlookers. We want to ing beneath our fingertips, something with can begin. If we remember Palestine, we one small community was the setting for a spread its influence throughout the world. If could happen on the other side of the world ago why can't that kind of result be achieved easy to talk about reconstructing the world; uction begins where the Christian community which may well be in our own home town.

sume that we have accepted the responsibility nity has put upon our shoulders. Interpreted t of Christ, life takes on a new meaning for very minute important, and presents untold s for service. Now we see with a new per- d we see that there is work to do. Having o the needs in our own community, we have ate course to take—we can turn to the church. ir lives we have come to realize that in the an find an inner strength to bolster our convic- ritual nurture, and a warm encouragement. so find there a wide channel for Christian opening up new opportunities for service. As remain in contact with the church, we need g sight of our purpose to build for a Christian

re we look we see needs that we had never ted—for instance, those of the youth of our nity—the boys and girls who now have no those who experience a gradual relaxing of young people whose misguided energies have the juvenile court, boys and girls from whom emoved self-respect. We know that we *must* g for them. With Christianity now a part -day living, we find increasingly new ways of m. We can never let up in seeing that we welcome as many as we can to church and our young people's group. We must work hard to see that the programs we offer them are as helpful and interesting as possible. But most important of all, we reach other young people by living out-pouring Christian lives.

We have come to regard our fellowmen as equally the children of God, with all men due equal rights and opportunities, regardless of race, color, or creed. Believing this, we must use all our energies in working for social equality, knowing that not only equality, but democracy, peace, and Christianity are at stake. We need our greatest resource at this point, for here we come to grips with problems that are so deep-rooted that they are as natural as breathing to many people. We are up against otherwise decent, law-abiding Americans to whom discrimination and segregation seem the only methods for dealing with other races. We grow in character and understanding as we apply Christianity to the problems of society.

We find another outlet for action in meeting members of a changing population. Not only do we need to adjust ourselves to them: they need to adjust to us; and we can help them. They want to be contributing members of the community, and here the church can be a medium of action. Through the church we can offer them a chance to feel that they belong and can express themselves. It is a gratifying experience to make friends with newcomers, and to make them feel welcome, and it is one of the best ways to work for a Christian community.

For many of us the work that we undertake in seeking to bring the kingdom of God into our own community is simply a preview of what we may later do on a much greater scale. The world is one, and we are coming to see that fact in these days, if we never did before. From our own local church group members have gone out to the far corners of the world. We can never again think in the narrow, provincial terms of just our own town, or our own nation. The healing, building, transforming power of Christ is needed throughout the whole world, and the call to world service will come more insistently in the days which follow the end of war. We must strive now to understand the needs and problems of many distant lands. As we learn what Christian missionaries have done in past years, we gain a better comprehension of what possibilities for service lie ahead.

The old may dream dreams, but we who are young may begin to see visions of a new world that waits to be built. It is our present task to prepare ourselves for what needs to be done. If we who are at home do our utmost to build for Christ in our own lives, and where we now are, we shall be better able to welcome our returning friends with clear consciences, ready to work with them in building a Christian world.

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THACKERAY'S REALISM

Today is the birthday of William Makepeace Thackeray. He was born on July 18, 1811, and died on Christmas day, 1863. He shocked his contemporary generation because he believed that he should "describe people as they actually are, good, bad, and indifferent."

Now Mr. Thackeray was consistent in that approach. He described the ugly—*but also the good.* His realism was an inspiration to other writers and still is a style-setter for moderns. But the difficulty with many of our modern writers is that they have forgotten Mr. Thackeray's inclusion of the *good* as well as the bad! It is amazing how, in our daily chatterings with people about current books, we are quite convinced that if a book is not full of many foul bits, it lacks "reader interest." One is reminded of Robert Frost's comment that one could be realistic in describing his potatoes without necessarily showing off the dirt.

Descriptions of the ugly and the foul are of no worth if they are included in a story just for the purpose of being foul and ugly; it is not realism because it is never the whole picture. A preacher who does nothing but discuss the pitfalls of life can hardly be said to be promoting the "abundant life." A layman whose religious devotion is centered chiefly on bemoaning the evils of the day can hardly be said to be a follower of Him who came "not to destroy, but to fulfill."

In the era of reconstruction that is ahead, it is our business to reconstruct. It is our Christian obligation to be realistic: we frankly recognize the sordid—but we do not dwell there—we are part of a movement whose sole concern is to redeem!

COMPULSORY ARBITRATION

War does some amazing things to democracy. example of the way some people would like to things quickly is illustrated in the compulsory tary training proposal; another way is indicat the Ball-Burton-Hatch bill. Both of these me announce themselves as quickly solving a ho problems: compulsory military training will d youth what the home has failed to do; the Burton-Hatch bill says that it will solve all problems by compulsory labor arbitration. We expressed our complete disapproval of comp military training, but add a warning about this pulsory mood that has become so deeply emb in our national thinking.

It is obvious that labor and capital cannot e expected to arbitrate under compulsion. One never be expected to make friendships under pulsion! In a democracy we depend upon fre of thought and discussion for the ultimate so of our social ills. It is true that governmen provide the meeting grounds for these discuss set the legal bounds necessary for the safet parties involved. But note that the Bal Hatch bill—(framed by industrialists with a no representatives of labor heard)—imposes to reject any labor union that it deems un Who does the judging? Well—it rather app a committee of industrialists would do that as a sort of government-sponsored manuf club. This is treacherous legislation! It ne entire premise of the Wagner Act and pl jeopardy all of the gains that have been mad field of labor legislation. We can never expect in our economic relationships if we give to em or employees any legislative advantage ove other.

THE CHURCH AND PRICES

The Office of Price Administration has m definite appeal to churchmen for active supp the tremendous task of keeping prices down. turned to the churchmen because it recognize here is the logical group of citizens who shoul black markets and inflation. It realizes that th uries of local churches have been in good co during the current period of industrial prosper has a right to expect churchmen to be intere fair methods of rationing and price control.

It is true that the Office of Defense Transpo has been in disfavor with many churchmen b it did not remain consistent in its efforts to travel. Churchmen for the most part coop

a the government asked that conventions d—but when it lifted the racing ban, and sible for thousands of persons to travel to ce tracks, churchmen felt that their right or religious conventions was perfectly

te all of the above—churchmen should be ir efforts to curb inflation. To pay higher g prices is to invite specific economic o adopt the "I can get it because I know le is to practice unchristian ethics. By he rationing program has been a success inflation—where it has failed has been nces in which individuals said "me first."

IME SCHOOLS FOR JUVENILES

that many organizations will join with T. U. in its drive to investigate prison throughout the nation. This organization children are being detained amid physical filth in jails in more than 2,000 cities and e youth division of the W. C. T. U. will stigations in local jails throughout the iscover the plight of the 'teen age delinqu- rever such conditions are discovered, local s and community groups will be given nd urged to correct the situation through ative action.

ue, as the W. C. T. U. says it is, that in munities children of less than 16 years of fined with adult criminals, and that other rls are found in common jails for no other n that they are homeless, then it is high urchmen to begin to investigate their local nd out just what conditions do exist there. r of fact, one might well ask the average —"Have you visited them in the prisons,

POLING IS APPALLING!

tion News carries a shocking news item in s news letter. It quotes Dr. Daniel L. or of *The Christian Herald,* as saying that npulsory military training would put many under the influence of chaplains, "no plan sed within religious groups offers so large strengthening of America in her moral and e . . ."

es not Dr. Poling propose a state church? till—why does not this Baptist parson for- Williams' protest against state religion, and ny where all persons could be forced to rch or be "dunked?" It is amazing that should think that conscription would afford any spiritual opportunity for the churches! Most colleges were forced to give up compulsory chapel services long ago because they discovered that one could never "jam religion down people's throats." It is a rare commentary on the state of Protestantism when a great leader like Dr. Poling indicates that compulsion is the best way to reach the millions of unchurched Americans. There must be a free way—there is a free way!

FOXHOLE RELIGION

Is it true there are "no atheists in foxholes?" Not only is it untrue, but the idea is dangerous, declares a recent honor graduate of Harvard, who has served in the Marine Corps in the South Pacific and been wounded in action.

Writing in the admirable series of small books on "Religion in the Post-War World," edited by Dean Sperry of the Harvard Divinity School, this serviceman, Elisha Atkins, derives his conclusions from intimacy with the fighting men. He holds that "there is a good deal of false optimism about the growth of religious faith at the front." He concedes that men at war have little to say about their religious views, and he holds that, anyhow, a religion based on the instinct of self-preservation "will collapse as soon as its need has been fulfilled." What counts is an inward moral growth.

One thing servicemen will be likely never to forget is the sense of sharing, of working together for a common goal. One may trust that this fellowship will be turned to account, and it may well be a useful avenue by which to approach our soldiers and sailors on their return home.

However, the writer believes that the final effect of war will be neither to help nor to hinder the growth of real religious feeling. That is his most striking conclusion. The real danger is that religion may lose its hold as an effective instrument in the majority of men's lives. We are witnessing an increased secularization of thought and religion has been "diluted to the role of a vague emotional stimulant."

If religion is to survive as a vital element in men's lives, it must find answers that satisfy the craving to understand life and its purpose.

The men who fought will not forget the tragedy of this war. No faith that will satisfy them can shirk the ultimate problems of human thinking. Mr. Atkins's article stands as a challenge of the serviceman to the institutions of religion. Our churches cannot rely on the war to do for religion what they are maintained to do.

Editorial, *The Boston Herald,* July 12, 1945

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for July 29.

God's Promise of a Nation.—Genesis 17, 18.

Abraham was the founder of a great race and also of a great religion. One way of handling this lesson is to ask just what it was which made the greatness of the religion and the race.

I. *The greatness of Abraham's religion.*

1. It was not a man-made device. *"The Lord appeared unto Abram"* (Gen. 17:1). If the Bible emphasizes one thing more than any other, it is the conviction that true religion always begins and always must begin with a divine revelation. The initiative is not man's but God's. Man is made for God, and the deep longing for Him which lives in the human mind and heart was the gift of God in the beginning when man was made in the divine image. That longing becomes intelligent and articulate when God makes Himself known. Then it is that man begins to understand the deepest stirrings of his own inner life. Then he knows that they have real meaning, pointing him to a life-giving contact with the great Reality.

A religion without a God Who speaks to men breaks down at every point. Prayer becomes the voice of man talking to himself, a kind of sublimated whistling in the dark, and in a very lonesome darkness indeed. Worship is adoring what ought to be but is not, a glorified piece of wishful thinking. The place of the kingdom of God is taken by a human Utopia which, because it is human, is imperfect. If it could be realized, it must be realized in time, and would inevitably perish at time's remorseless hands. Intellectually a purely human religion must face the final irrationality of believing that a lifeless and mechanical universe has somehow produced beings who can think and will and love, and who can thus rise superior to the vast machine which knows nothing at all, feels not at all, and is quite unconscious of the life to which it has given birth. From such nonsense the Bible is free.

2. The religion of Abraham was based on a covenant, a compact between men and God calling for a certain quality of life in them as the condition of God's blessing. Thus the greatness of the religion which Abraham was to give to his race and, ultimately, to the world, was due in part to the fact that it was a religion freely accepted. Abraham was not forced to make this covenant. God treated him as a free man, speaking with him as a friend. A religion like that gives supreme dignity to human life. It puts a divine foundation beneath the idea of democratic freedom. Who but a madman would dare enslave human beings whose freedom is respected by the Almighty?

3. The religion of Abraham was great because it was rational. Its God does not by arbitrary caprice give his favor to those for whom He happened to take a liking. Nor was it a kind of super-magic by which men possessed of the right formula could command the divine power. Rather it was a fellowship with a righteous God Who asked only that His friends should also be righteous. No demand could be more logical, for a real fello tween persons morally incompatible is, of course sible. God made Himself known as He was, all and mercy, and all He required of Abraham was should adapt himself to the moral atmosphere circle of the divine friendship.

Our trouble with the religion we have inherit Abraham is that it is too rational for us. As t was the case with the children of Israel, we woul rely upon forms and ceremonies to conjure up which have no logical connection with them th hunger and thirst after righteousness to bring satisfaction. Superstition has greater charms th religion for people who care more for ease and security for themselves in this world and the ne for the kingdom of God which is *"not eati drinking, but righteousness and peace and joy in t Spirit."*

Protestants are quick to see the irrationality olic faith in holy medals, in more or less mecha tendance at masses. They would be better emp mourning the lifeless formality of many of th services and the glaring inconsistency of much P practice. No religion can be called rational whic fied with merely nominal church membership for the blessing of God upon anything other tha felt loyalty to His service. But how we all, Prot Catholic, like to shy away from the rational the Bible!

4. Nevertheless, forms and symbols are ind for a strong religion. Without them religion is anaemic. One element in the greatness of Abr ligion was its creation of effective outer forms bols. Circumcision and, later on, the Passove other great feasts with all the stately ceremo temple helped to make religion vividly real to of its followers. To be sure these forms could hindrance when they were taken as a substitu inner spirit which they were supposed to cultiv the power to use them for what they really are the marks of an effective religion.

II. *The greatness of Abraham's race.*

No one can deny that the race which Abraham has played a great part in the history of the worl let us note that its greatness has been due not to bers or its wealth, but to the quality of its ideals devotion to them. In time they gave their ideal world, and all the nations of the earth came to be in Abraham.

The lesson for us is that the greatness of any not in the extent of its empire, nor in its wealth its ideals. Americans are too fond of boasting power and riches of their land. The thing to wh must look for the grandeur of America is the fid its people to the ideal of liberty under God in wh foundations of our nation were laid. If the s Americanism dies it will not be long before decay in the outer America of wealth and power.

Lesson for August 5, "Isaac's Heritage."

Isaac is not one of the greater characters of the Old Test Why is he given so much notice? What was his herita what did he do with it?

ERMENT ON THE TOP OF EUROPE

(Continued from page 452)

ch soldiers lined one side of the common tomb, partisans the other. French officers, the British-mission representatives, the village priest and in occupied the forward bank, and the towns-wded about the military formation. I said my r the Protestants, in English. The priest and sang the Requiem Mass, in Latin. The French w "Le Sonnerie de Mort," in the universal lan-music. My prayers were for the souls of both priest's holy water splashed on the plain cof-Protestants; the bugler blew his heart out for d, as I overheard one Italian arguing it out with about my Protestant hands caring for Catholic are *all Christian.*"

is mission has finished its work I cannot talk ary aspect. Not that Jerry doesn't know, watch-he does every day from that snow-white V e blue sky. Why the French company here ive him out of the pass and guard it itself is a ecision beyond me: I understand the approach nd freer of snow on the Italian side. Certainly there first, with mortar and mountain 75's. s a German squad can drive off the French But this mission has an important work, like r missions all along the border. Some day their be told in full. And in that story the fatiguing, ork of these Italian partisans must not be over-avid, at 25, has a nice red beard that rests on est. It is red and not black because he is a true mbardy. No razor has touched his face since lation of Italy, and it shall not until Victory German. Happy shaving, David, my new d soon.

---

later: 2 May 1945.

s been an eventful week.

was up in the Alps the Wehrmacht was stag-der knockout punches coming in from all sides. y 22 April 200 partisans left Val d'Isere single ly, with arms, food, and clothing. Monday 23 Red Army entered Berlin, to treat it as Titus lem in 70 A.D.—leaving not one stone upon The same day our Third Army broke through ria. Wednesday 25 April two armies poured Po into North Italy. Thursday 26 April the s told that French Forces had climbed across me Alps into Italy, and the special mission in Val d'Isere.

29 April Mussolini and his cabinet were cut n partisan bullets, possibly from the rucksacks who left Val d'Isere the Sunday before, cer-nen and ammo similar to that band. Tuesday Germans surrendered in Italy, unconditionally; ral Mark Clark told the story of the 100,000 of the "Corps of Volunteers for Liberty," of the David's, who had captured 200 towns and man prisoners, did incalculable sabotage, and eds of allied soldiers to safety over the border. h was last week a secret can now be told.

re the violet gentian grows David is digging w, digging for the frozen forms of comrades itish allies—without his beard. God is good.

LASELL YOUTH ASSEMBLY

J. Lester Hankins

"'The Day of Dawning Brotherhood" was the theme for the New England Conference Youth Assembly held at Lasell Junior College, Auburndale, Mass., June 24th to July 1st. Between 240 and 250 students and faculty gathered for one of the richest experiences in Christian fellowship. Lasell Junior College is located in one of the suburban sections of Boston where beautiful lawns, trees, flowers and shrubbery of many kinds furnish a lovely setting for an assembly of young people.

Several features should be mentioned to help readers who were not there capture a little of the inspiration which pervaded the assembly. Although there was ample opportunity for recreational activities, serious study of life's problems which face youth today, classes for learning the techniques of how to develop local Methodist Youth Fellowship groups in local churches, and general cultural enrichment, there was a well-balanced diet of worship experiences which ministered constructively to the lives of the delegates. At breakfast each morning the associate dean gave a brief address with a message which lifted all into an expectant mood for the day. Each delegate went to class deeply inspired by those talks. The associate dean also cooperated with the dean in the morning chapel service. The chapel period was exceptionally well planned with an order of service skillfully created and beautifully carried out. There was no doubt about the opportunity for a real worship experience. The chapel choir, under the direction of the Rev. Glenn D. Glazier assisted greatly in helping to create the worshipful atmosphere. The Rev. George A. Butters provided the materials for the worship center and also arranged the "quiet room" where members of the assembly might go for meditation and prayer. Other members of the faculty assisted in making this service an outstanding experience each day for everyone.

The third definite worship impact was at the evening vespers, or "crow's nest" service immediately following the evening meal. The delegates met on the beautiful grass covered bowl near Bragdon Hall. The Rev. W. Randolph Thornton and his project group in worship, conducted a splendid program. Mr. Thornton spoke briefly each evening on various interesting topics.

The members of the staff and faculty were: dean, The Rev. N. Bond Fleming; associate dean, the Rev. Harry P. Folger, Jr.; dean of girls, Mrs. Eva B. Pitman; registrar, Mrs. Vera A. Doane; business manager, Mr. Ralph I. Doane; president of the New England Conference M. Y. F., the Rev. Miller Lovett; office, Mrs. Mary Louise Fleming; Miss Mary Sherriff; physician, Dr. Leslie R. Bragg; book room, Miss Florence Otter; pianist, Mrs. Lillian Christensen; pastor-host, the Rev. S. J. Callender; teaching personnel: Mrs. Lila Butters, the Rev. J. Elmore Brown, the Rev. Lemuel K. Lord, the Rev. Harry P. Folger, Jr., the Rev. Donald A. Wells, the Rev. George A. Butters, the Rev. J. Lester Hankins, the Rev. W. Randolph Thornton, Mrs. Mabel Davison, the Rev. Glenn D. Glazier, the Rev. Ronald O. Sundberg, the Rev. Leslie H. Johnson, Miss Ruth McIntire, the Rev. Miller Lovett, the Rev. Everett R. Barrows, and the Rev. Harris E. Heverly.

The assembly came to an end on July 1st, with the unanimous verdict that it had been a most valuable experience for the faculty as well as the students.

PERSONS

Mrs. LeFell Dickinson, president of the General Federation of Woman's Clubs, was the guest speaker at the Grace Methodist Church, Keene, N. H., on Sunday, June 8th. Mrs. Dickinson was a consultant at the San Francisco Conference and spoke on her impressions of that world gathering.

Judge Albert B. Kenison of Jefferson, N. H., a member of St. John's Methodist Church, died last July 8th. He was appointed to his position as municipal judge in 1935 and had served in that capacity until the time of his death. His pastor, the Rev. Wilbert Cannon was assisted by the Rev. Walter A. Morgan, a cousin of Judge Kenison's, at the funeral service held on Wednesday, July 11th.

The Rev. J. West Thompson is bereaved in the death of his wife at their home in Chicopee Falls, Mass., on July 7th. Mrs. Thompson was the daughter of the late Rev. and Mrs. E. C. Pollard, and the sister of Mrs. George H. Parkinson whose husband was recently appointed to the staff of *The Christian Advocate*. She is survived by her husband, two daughters: Margaret Ellen, and Jennie Frances, and a son David Pollard. The funeral service was conducted on July 12th.

David Mitchell White, of Lancaster, N. H., a member of the Methodist church there, died on July 7th. Mr. White was editor and publisher of *Coos County Democrat* and an active churchman. His pastor, the Rev. G. B. Van Buskirk conducted the funeral service on July 9th, assisted by the Rev. W. H. Crouch.

Dr. William L. Stidger of Boston University School of Theology has been lecturing at the Ministerial Training School at Williamsport Dickinson Junior College, Williamsport, Penna., during the past week. He has also filled preaching engagements in Williamsport and Altoona.

Guest preachers this Summer at the Church of St. Paul and St. Andrew, New York City, will include the Rev. Robert MacGowan, Florida Southern College, Lakeland, Fla.; the Rev. John W. Prince, formerly of Garrett Biblical Institute faculty; Bishop Herbert Welch of New York; the Rev. John W. Frazier of Montgomery, Ala.; and the Rev. Philip S. Watters, president of Drew Seminary for Young Women, Carmel, N. Y.

The Rev. William A. Brown, D.D., of Cave Junction, Oregon, former pastor in the Philippines, in Argentina, and in Kansas, is promoting the observance of the third Sunday in August (Aug. 17, 1945) as "Old Home Church Sunday." On that day people would gather at their earliest family church, and observe memorials to former members, to the founders of the local church, to former pastors, and to ministers and missionaries who have gone out from the local church. The day was first observed in 1931 in the Grand Avenue Methodist Church, Kansas City, Mo., and has now spread across the country.

Austin H. Herrick

"Now he can see again!" Such must have been the thought of many upon learning that on June 23, after nine years of blindness, Father Herrick had entered into light.

Austin H. Herrick was born March 7, 1854, in Buckland, Massachusetts. He was the oldest of seven children of the Rev. Austin F. Herrick and Marian P. Herrick. Of his happy childhood he was wont to say that he knew little difference between home and church!

Following his graduation with honors from Wesleyan University in 1875, he received his theological training at Boston University School of Theology After joining the New England Conference he held fifteen pastorates, and lived to be senior member of the conference.

Throughout his ministry his purpose was to preach "Jesus Christ and Him crucified." He was a most faithful pastor to all his flock. Although very modest, he was truly proud of his record of always raising all apportionments. In all his work, and especially missionary activities, he had the loyal help of his wife, Sarah L. Herrick, who died in 1943.

He was official stenographer of nine general conferences of the Methodist Episcopal Church and eight of Methodist Episcopal Church, South.

After retiring in 1922, he made his home in Brockton, Massachusetts, where he was resident minister of Central Church, entering heartily into its life. In this church his funeral services were conducted on June 25 by the Rev. Leonard C. Harris, assisted by the Rev. Charles H. Stackpole and the Rev. C. C. P. Hiller.

Chaplain William W. Edel (Capt.) USN, senior Navy chaplain in the South Pacific, has been officially designated to represent The Methodist Church at a conference of Faith and Order to be held by the New Zealand churches in Christ Church, South Island, New Zealand, the last week in August. This is regarded by its organizers at the most important church conference ever to have been planned in this part of the world. It will give its attention to a study of the relation of the church to problems growing o the world conflict and its aftermath.

Lowell Thomas and the Rev. Ralp Sockman of New York City, signed financial appeal of the church of All tions and Neighborhood House for its mer work with children of New Y lower east side. The Church of All N plans to fill "in the city" time of con tive recreation, hopes to send each chi the country for the weeks of necessary air and sunshine.

Three religious leaders have been se by the General Commission on Arm Navy Chaplains, Washington, D. C visitations of Theatres of Operations. sponse to an invitation from the Secre War and the Secretary of the Navy, Edwin F. Lee, Director of the General mission, will visit the Southwest Pacific East Area); the Reverend Dan T. Cal D.D., Th.D., Director, Defense Service cil, Presbyterian Church, U. S., will the India-Burma Theater, and the Re Alfred C. Carpenter, D.D., Superinten Camp Work, Home Mission Board, So Baptist Convention, will visit the Area. Bishop Lee, who has had ad tive charge of Methodist Church wo Philippines, Malaysia, and the Du Indies for almost 25 years and is with the entire area in which the w being waged, has stated that the p the visiting clergymen will be to co Army and Navy chaplains and s and attempt to interpret their nee home congregations.

The Rev. Morris J. Morgan, student minister and director of th Foundation at Copley Church, Bos ing the past year, was appointed Methodist church at Covington, In the recent session of the Northwest Conference. Dr. and Mrs. Morga given a warm welcome at a recepti on June 26th.

The Rev. Edward A. Durham, member of the New Hampshire Con and Mrs. Durham recently celebrate 50th wedding anniversary and were receptions by both the Grasmere and town parishes. Mr. Durham is the pastor of these two churches.

Bishop Bruce R. Baxter, resident Portland (Oregon) Area of The Me Church recently appointed the Rev. Fedje, formerly minister of the First dist Church, Astoria, Oregon, to the intendency of the Salem District, suc the Rev. J. Edgar Purdy, deceased. Mr. is a graduate of Dakota Wesleyan Un and Boston University School of Th

The Rev. Ralph W. Sockman, m Christ Church, New York City, is the lectures at the Disciples of Chri vention at Los Angeles on July 24 Later, in August, he will deliver a of lectures at the Pacific School of R in Berkeley, Calif., two of which will the Earl Foundation.

EVENTS

been received by the Board of d Church Extension that Bishop Badley of India has been delayed g to the United States. Bishop not arrive until late summer and ill not be available for summer

Ronald A. Mosley, (Captain) , (member of the New England onference) stationed at the 188th spital in England, has extended to include German war prison- as prepared a translation of the service which the men genuinely

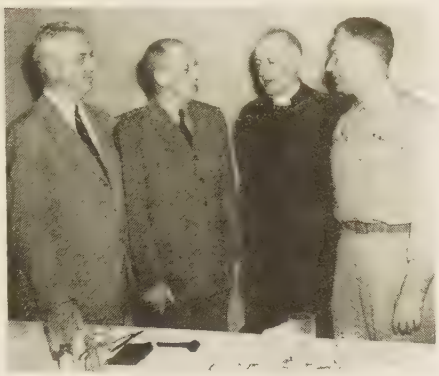
ence Wallace, mother of the Rev. Wallace, minister of Trinity Church, New Bedford, Mass., July 11th, while visiting one of r. George Wallace a member of of Michigan State College at East chigan. The funeral service was 14 th at Wesley Church Water- ont with the Rev. Myron E. iating. Interment was at West t.

rch Christmas Package Project, y the Methodist Committee for lief and handled for The Metho- by the Woman's Society of rvice, is now under way. Of the "cartons of blessing" which it is e sent across the seas in the fall, has agreed to try to secure one usand. The cost of each package r will be $5.00 or less. A class, a llowship, an individual, a Sunday mily, or a church may take part of spreading the Gospel of peace ill. For instructions, write to ristmas Packages, 297 Fourth w York 10, New York.

Theodore Spencer of the English at Harvard University has ac- chairmanship of the "Books for nmittee of Massachusetts under hip of Russian War Relief. Mrs. ruman is the honorary chairman ional Campaign. Mr. Bennett chairman. The committee will ish language classics to restock t libraries and schools looted and ring the Nazi occupation. Over n English books in the great universities have disappeared by on."

(By Wireless) (RNS) — All urches in Free China participated e prayer on July 7 to mark the the ninth year of the Sino-Japa- Prayers of thanksgiving were ight years of deliverance and for face the future in a spirit of love. The observance was sug- e National Christian Council of h also sponsored a big United vice at which Methodist Bishop , still convalescing from a recent olera, presided as chairman.

Persons participating at a luncheon honoring the Chief of Chaplains of the Army and



Navy. Reading left to right: Bishop Edwin F. Lee, Director, General Commission on Army and Navy Chaplains; Chaplain (Rear Admiral) Robert R. Workman, former Chief of Chaplains of the Navy; the Rt. Reverend Henry K. Sherrill, new chairman of the General Commission and Protestant Episcopal Bishop of Massachusetts; and Chaplain (Brigadier General) Luther D. Miller, recently appointed Army Chief of Chaplains.

A day of victory was celebrated by the parish of First Methodist Church, Manchester, New Hampshire, on July 1st, when Bishop Lewis O. Hartman preached the sermon at the mortgage burning service held on Sunday morning, under the leadership of the pastor, the Rev. C. C. Chayer. The church is free of its $19,000 debt and has a substantial balance on hand to begin much needed repairs.

CHICAGO (RNS) — Indebtedness of the Methodist Church was reduced nearly one-third, or $11,909,303, during the past fiscal year, it was reported at a meeting of the denomination's Commission on World Service and Finance here. Property valued at $731,403,538 now has a debt of $25,587,960 as compared to $37,497,263 a year ago, Dr. Allen Hoover, official statistician of The Methodist Church revealed. His report also showed that Methodists last year paid $116,000,000 for regular church causes, including $21,598,525 for benevolence and $93,354,786 for local church maintenance. The toal did not include more than $17,000,000 in cash contributed to the denomination's Crusade for Christ. Total membership of the Church was given as 8,046,129 persons, an increase of 67,000 during the past year.

Following are the summer preachers under the auspices of the Durrell Foundation at All Souls Methodist Church, Bethlehem, New Hampshire:

July 22—The Rev. William H. Alderson, First Methodist Church, Bridgeport, Conn.

July 29—The Rev. Emory Stevens Bucke, Editor, ZIONS HERALD.

Aug. 5—The Rev. Charles W. Jeffras, St. Paul's Methodist Church, Lowell, Mass.

Aug. 12—The Rev. Maurice E. Barrett, St. Paul's Methodist Church, Manchester, N. H.

Aug. 19—Rabbi Irving M. Levey, Temple Israel, Brockton, Mass.

Aug. 26—Bishop Lewis O. Hartman, resident in the Boston Area of The Methodist Church.

Sept. 2—The Rev. Joseph R. Swain, Washington Park Methodist Church, Bridgeport,

Getting a Kick Out of Life

William L. Stidger

TYLER THOMPSON IS ALIVE!

Back in 1919 I was traveling around the world for the Centenary Campaign. I spent several weeks in Java, Singapore, Borneo, and Sumatra. In Sumatra I stayed at the home of a fine missionary named Oeschsli. In that home was a darling baby girl named Phyllis.

Twenty-five years passed and one day in our theological seminary a beautiful young thing came up to me and informed me that she was Phyllis Oeschsli, now married to one of our fine students, Tyler Thompson. Naturally I took a special interest in these two young people. Three years passed swiftly and one day I stood out in front of "72" and said goodbye to this young couple who were headed for Singapore. I shall never forget the sunny afternoon when they climbed into an old Ford and headed westward to see Phyllis's father who was a district superintendent in Los Angeles.

Then came the Japanese sneak attack on Pearl Harbor; then the rape of Singapore. Tyler Thompson and Phyllis were there, and naturally, I worried about them. Later I learned through ZIONS HERALD that Phyllis had gotten out several days before the Japs invaded Singapore; that she had flown with the six weeks old baby around the world to her Los Angeles home; but that Tyler had stayed behind.

Tyler had been advised to leave by Bishop Lee. All Americans had been advised to get out; in fact, urged to get out. But Tyler deliberately chose to stay with his people. He said: "I just can't leave my church people. I may not be able to do much for them, but at least I can stand by their side in their hour of trouble. Even just staying with them will mean much to them." And Tyler stayed, as did many other missionaries, and in so doing, preached the finest sermons that have ever been preached in missionary work.

Two years passed and we heard that Tyler was missing. Most of us accepted that news for it seemed probable and we put his name down on our list of Christian missionary martyrs.

Recently I received a letter from Phyllis telling me that Tyler was alive and in a Japanese internment camp; well—but not happy, as one sentence in his letter proves: "Dearest One, I was overjoyed to hear that you had arrived home, and astonished at your flying exploit. Francia is certainly an experienced lady by now. It is painful indeed to be apart from her and you. Tyler."

NEW YORK (RNS)—Leaders for courses on inter-group relations in the United States are being provided at 140 Protestant youth conferences in 34 states this summer by the National Conference of Christians and Jews, its Religious Organizations Commission announced here. The course for young people of high school age or older is called "Building Bridges Between Groups that Differ," and that for junior high age, "Understanding One Another." Of the 140 conferences at which the courses are offered, 71 are Presbyterian, 36 Methodist, nine Congregational, six Inter-denominational, five Episcopal, five Disciples of Christ, four Baptist, and four Evangelical and Reformed.

Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER V—"THAT SECOND REST"

The great Methodist event in our section of the country was the annual camp-meeting. It combined evangelistic passion with happy fellowship and good times in religion. I remember how radiant the brethren looked, and how joyous their voices sounded the Sunday after camp-meeting, in the old branch school house. Brother Shaw called it "camp-meeting fire."

My boy friend and I resolved to go and spy out the land for ourselves. I had once spent a day in the beautiful grove, but not when the camp-meeting was in session. Then it was like a beautiful tabernacle, now it was like the tabernacle with the shekinah flooding it with glory! I shall never forget the thrill that came to me when I stood on the edge of the out-of-door sanctuary and read the sign over the preacher's stand—"Come Holy Spirit."

For the most part, the people went in groups and stayed in what were called—society houses. In our house the men slept downstairs and the women upstairs. We carried empty mattresses and filled them with straw and laid them on the floor. It was primitive but lots of fun. We carried food from home and picnicked all the week.

The preaching was good, but we enjoyed most the informal services of prayer, testimony, and song that were held in the cottages.

It seemed to me I could hear the sound of singing in the tree tops after I went to bed at night. Indeed, I pause while I write and hear it now, fifty years after.

There was a group of people who rallied to a holiness meeting during the noonday hour each day who interested me greatly. I was facing some things in my own Christian life. I had a quick temper that flashed too easily and left an aftermath of shattered ideals. Then my whole experience of faith and hope and love was variable. I was much like the man who said in meeting—"I have my ups and downs and downs and ups, and hope to continue in the same good way." It seemed to me that these shining folks who broke into Halleluiah so easily had something I needed.

I bought for three cents at the book store, John Wesley's plain account of Christian perfection—that was one of the best investments I ever made. The happy week came to a speedy end. Back to the farm, back to the school, but also back to the Sunday afternoon prayer meeting in the old branch school house, where I, too, would be among the number to tell of camp-meeting fire.

The week after camp-meeting I wandered over the farm as lonely as a cloud. The contrast between the shout in the camp and the quiet ways of home, plus the natural nervous reaction, was not exhilarating. Then it was that my three cent "plain account" came into use. I read it thoughtfully and prayerfully. I know what the critics have said about it, and how quaint it seems to theological sophomores, but it is saturated with the word and spirit of the New Testament, and as the little boy said about the glass of milk his grandmother gave him—"It went right to the spot what hurted."

We had a long old fashioned barn with the hay piled high under its rafters. At one end of the barn was a grain chest. One of those early September days found me kneeling by that grain box for an altar and proving the text—"If ye then being evil know how to give good gifts unto your children, how much more shall He give the Holy Spirit to them that ask him." The form of my prayer, I remember. I said—"Lord sanctify me wholly, give me the second blessing and Christian perfection." Those were the terms I had heard used at camp-meeting—but what I really wanted was to be cured of my quick temper, my intellectual laziness, and my inner defeats.

As I came out of the barn that day I said aloud—"I feel so clean, and this means service"—and this is what it has meant all through the years. Each summer, as long as I was in New England and visited the old home, I marked a date on the old grain box, saying in my spirit, if not with my lips—

"Here I raise my Ebenezer,
Hither by Thy help I'm come,
And I hope by Thy good pleasure
Safely to arrive at Home."

I wish I could say that all through the years I have had complete victory. I fear that sometimes my temper has been like John B. Gough's appetite to drink—a slumbering tiger that does not always slumber.

I have not always realized Charles Wesley's ideal—

"What never speak an idle word,
Or angry or unkind,
How shall I most gracious Lord
This mark of true perfection find?"

However, my life has never been the same as it was before that grain box experience.

If, as I regretfully admit, I have lost some battles, by the grace of God I have won the war. That day in the old barn it was settled forever what kind of a man I was to be.

I know there have been many debates on the second blessing—more in the earlier years than of late. I think it was Bishop McConnell who said—"Our fathers did not get just what they thought they did when they sought entire sanctification, but they did get something." It may be my friend the Bishop did not say that, but it is worthy of him and sounds like him.

I remember that first autumn when I was experiencing deliverance from swift and cruel anger, one day I slipped and spoke a single harsh word to my mother, and I do not think she even noticed it, but I had a miserable time in my thought life afterward. According to the theory on which I was working, my evil temper was eradicated, but here it was showing itself again. I have no explanation to offer even to this day. I think as I rejoiced with trembling that I had not turned back. I had lost my theory, but retained my experience. Sometimes a song explains life better than doctrine, and Charles Wesley's hymn is clearer than John Wesley's theology—

"Breath, O breath thy loving spirit
Into every troubled breast,
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning,
Alpha and Omega be
End of faith as its beginning
Set our hearts at liberty."

It is interesting to note how hymns are changed and not always improved. Even in the Methodist hymn book, the words promised rest are substituted for "second rest," as Charles Wesley wrote it.

Perhaps it is well, as it avoids the controversy of other years. Nevertheless, there is a certain definiteness in the old exp that is desirable. "Promised rest" nebulous. The great Christian leaders Dwight L. Moody to Stanley Jones ha a consecration and baptism with powe sequent to conversion to which the glad testimony that can be well des as "Second Rest."

Very humbly I take my place in the pany.

The way the modern song books changed the phrase—"Take away our to sinning" is so absurd as to be amusing. They say—"Take away our lo sinning." Think of Christian people sta up in church and singing how they lo sin. Charles Wesley went to the other ex and wrote—"Take away our power ning"—that of course is what God will do in this world. Someone had a thought when he said—"Take away our to sinning." I hope Methodists will k singing it and will keep on experienc

For myself I pray again—

"Breath O breath thy loving spi
Into every troubled breast,
Let us all in Thee inherit,
Let us find that second rest."

BUILDING ON SAND

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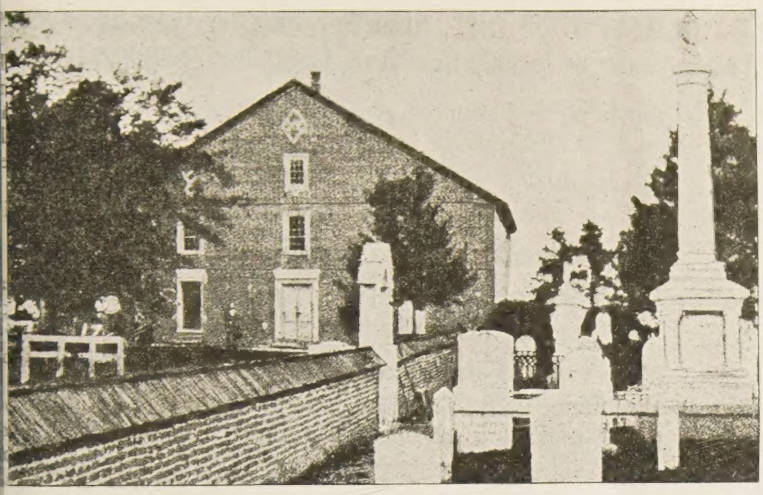

BARRATT'S CHAPEL

Cradle of American Methodism

William P. King

he most historic sites of early is Barratt's Chapel in Kent aware, one mile from the town . This is one of the three oldest urches in America. It is named Barratt, who gave the land and of the money for its erection in 780.

h is called "The Cradle of Meth- ause here on November 14th, Thomas Coke, sent by John Francis Asbury, who was Wes- ed leader in the colonies. Here consulted with Asbury, and the he organization of The Method- Church. Here the Lord's Supper dministered by a regularly or- odist preacher.

oke had come from New York as preaching when Asbury ar- ne of his journeys. A star at the he place where the two men met each other with a kiss at the service. I read a tablet in the h says that eleven other preach- esent at the time in addition to sbury.

with a keener knowledge than pass on the historicity of that s figure is accurate, then "thir- cky number for Methodism.

hers adjourned from the Barratts arratt's residence. Freeborn Gar- sent out as a "Paul Revere" to reachers of the Christmas Con- held in Baltimore, Md., 1784.

The Delaware Peninsula is a stronghold of Methodism; the estimate is that seventy-five per cent of the church members are Methodist. The same is also true of the Negro population. I know of no other section of the country with so large a proportion of Methodists.

The three churches represented in the union in this section were the Methodist Episcopal, the Methodist Protestant, and the Methodist Episcopal South. The Peninsula Conference is small (it takes in Delaware and Eastern Shore Maryland), but it has some very capable pastors. It is unusual to find a church, large or small, failing to meet its quota on the Crusade for Christ. The M. E. and the M. P. churches were more largely represented in this section than was the M. E. South, but so far as I have been able to observe, harmony prevails everywhere.

I will venture a statement that is entirely free on my part, without any extra charge, and that is, that so far as is practical, the pastors should be appointed to churches with which they were not formerly affiliated. This would lead to a more complete fusion and to closer cooperation.

In connection with Francis Asbury as the Father of American Methodism, I wish to correct an error that has been made more than once. A paragraph in a popular magazine of April 9th issue, stated that Herbert Asbury, associate editor of *Collier's Magazine,* was a descendent of United States Methodism's first bishop, Francis Asbury. As a matter of fact, Francis Asbury remained unmarried all of his life, and certainly no scandal has ever been attached to his name. Herbert Asbury is possibly a distant relative of the beloved Bishop Francis Asbury, but not a descendent.

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vard-Epworth Church, Cambridge, will offer to the community one of the best summer preaching programs in New England.

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v. HAROLD C. CASE, Elm Park Methodist Church, Scranton, Pennsylvania
. EARL H. FURGESON, Harvard-Epworth Methodist Church, Cambridge, Mass.
DR. EDWIN P. BOOTH, Professor of New Testament Literature and Interpretation, Boston University, School of Theology
REV. HAROLD R. BRENNAN, St. Paul's Methodist Church, New Rochelle, New York.
MR. HARRY N. HOLMES, Secretary World Alliance for International Friendship through Churches, New York City
REV. GARFIELD MORGAN, Central Congregational Church, Lynn, Mass.
—BISHOP EDWIN HOLT HUGHES, Bishop Methodist Church, Retired Washington, D. C.

Books Just Received

The Logic and Reason in Christianity. By Edward D. Lucas. Fleming H. Revell Co.: New York. Price, $1.

The Lord's Supper in Protestantism. By Elmer S. Freeman. The Macmillan Company: New York. Price, $1.75.

This is Africa. By S. Franklin Mack. The Friendship Press: New York. Price, 25 cents.

Private Smith at Home. By Manfred Carter. The Bulletin Press: Blackfoot, Ida. Price, 50 cents.

Hymns of Divine Reliance. By Isabel Hicks Gassett. Bruce Humphries, Inc.: Boston. Price, $1.

A Book About the Bible. By George Stimpson. Harper and Brothers: New York. Price, $3.50.

Bringing Our World Together. By Daniel Johnson Fleming. Charles Scribner's Sons: New York. Price, $2.

Magnifico. By Joseph Stephens. Chapman & Grimes: Boston. Price, $2.50.

Goodby to G.I. By Maxwell Droke. Abingdon-Cokesbury Press: Nashville, Tenn. Price, $1.

Christ and Our Country. By Bishop Arthur J. Moore, Board of Missions and Church Extension of The Methodist Church. Price, 25 cents.

Marriage in War and Peace. By Grace Sloan Overton. Abingdon-Cokesbury Press: Nashville, Tenn. Price, $1.75.

Religion in the Postwar World. Four Volumes, edited by Dean Willard L. Sperry. Harvard University Press: Cambridge, Mass. Price, $1.50 each.

The Story of the Christian Year. By George M. Gibson. Abingdon-Cokesbury Press: Nashville, Tenn. Price, $2.50.

Call Us to Witness. By Hania and Gaither Warfield. Ziff-Davis Publishing Company: New York City. Price, $3.

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No Resting Place for Child Victims of Nazi Slavery?

Albert Deutsch

Some strange news items have been coming out of France on the fate of Jewish children rescued from Buchenwald and other Nazi concentration camps. Three weeks ago a New York *Herald Tribune* dispatch from Paris described the arrival there of 110 liberated child prisoners as the first contingent to reach Western Europe. It told how these kids had already become the center of an international tug-of-war between countries seeking to replenish their war-depleted population.

Later newspaper accounts told how Jewish and Christian relief groups were fighting for possession of the children, with the former charging that the latter are seeking to proselytize the kids. Last week the London *Times* published a letter from the chief rabbi of Britain pleading for an end to what he called "spiritual kidnapping" of the liberated children by some of their rescuers.

It's difficult to get a clear picture of what's going on. But one thing is certain: it's a tough break for these kids, upon whom the marks of tragedy have been deeply etched. Most of them have been orphaned by the Nazi murderers. Many of them saw their parents, brothers and sisters slain in cold blood. Many saw their kinfolk starve in the death camps. Many were torn from families they will never see again. Many remember no other home but the concentration camp where most of their lives were spent. All have seen and experienced torture as only the Nazis could mete it out.

These soul-scarred innocents need rest, desperately. They need a chance to forget and gradually to build anew. They need a feeling of security. They apparently find themselves, instead, the pawns of would-be population builders seeking their bodies and conflicting religious groups seeking their souls. For shame! In the name of humanity, let these kids have the peace so long denied them.

One of the groups prominently featured in the stories on the Buchenwald child prisoners was an agency described only as OSE. I checked up on this agency, which I had never heard of before.

OSE represents the Russian initials of a long-named organization founded back in 1912 to build up child health and hygiene standards among Jewish communities in Eastern and Central Europe, especially in ghetto districts constantly threatened by epidemic outbreaks. It has become a world-wide organization, with its original purpose unchanged. Its leadership includes many prominent Jewish physicians, scientists and philanthropists. Albert Einstein and Dr. Milton J. Rosenau are honorary members of the American Committee of OSE; Dr. Israel Wechsler, the New York neurologist, is its chairman. American headquarters are at 24 West 40th St., N. Y. C.

OSE, by arrangements with SHAEF, the French Government and UNRRA, has been delegated to supervise the transportation and placement of children rescued from Nazi prison camps. It operates on an annual budget of $2,000,000, most of which comes from the American Jewish Joint Distribution Committee.—Reprinted from *P M*, July 3, 1945.

WHEN YOU MAKE YOUR WILL, After Providing for Your Dependents, Will You in Gratitude Include Our Aged, Dependent Preachers?

They gave you hope and courage as you faced life
You give them hope and courage as they face old age

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The Homemaker's Corner

Mrs. Harry A. Burnham

Too Many Are Too Much

"Yes, your room looks very nice with the new wall-paper. When you get some more pictures up it will be nicer."

Grandpa was voicing his desire for all the family portraits in their huge frames, some Currier and Ives prints, and perhaps a few old-time chromoes.

Tactfully his daughter explained that she was going to put all the pictures which he loved so much in his own room, where he could really enjoy them and talk to them if he wanted to. She didn't explain that she had purposely hung but one picture in her newly decorated living-room.

That one picture was a really good one, by a famous artist. It was full of life and sentiment and delicate color. One could study it for hours and still find something new and thought-provoking in it.

"I'm trying an experiment," she said to me. "I'm having some friends in this afternoon. I think that one picture, being the only one in the room, may start conversation, for they are all lovers of beauty, and one of them is an artist."

It was interesting to watch and listen as the guests gathered. The usual remarks about the weather, the difficulty of "getting places" without gas, and one or two other rather banal remarks took but a few moments. Then one of the group exclaimed, "Oh, see that Corot. Did anyone ever express the feelings in trees as he did?"

The conversation from there on took care of itself. They talked about the art of hanging pictures, of an exhibition one of them had seen recently, of modern artists, who they were and what it was all about. And from that to trees; what kind of trees were they in the picture, would they grow here. Which led to the old chestnut trees that used to grow so luxuriantly in the vicinity. Which led to a discussion of tree pests, which led to stories about old-time chestnutting parties, which led—can't you see into what lanes of reminiscence and delight?

And all because of a single picture hung in the correct place and left to make its contribution to the pleasure of the afternoon.

Too many things, even nice things, create confusion. This summer might be a good time to try such an experiment as my friend found so successful.

Save the FEPC Now!

Wire your own two Senators, and S Barkley and Senator White, and S Chavez, demanding they fight (and no deal or compromise) for funds for no matter what kind of vote-on clo amendments, on a motion to waive p order—is required. Demand the the filibuster by every means, night and continuous sessions. (S mighty principle of FEPC is worth less night to a senator with princ

Revolting Necess

Signal Corps P

BUCHENWALD, GERMAN
Tattooing on dried human from the bodies of men who ished here is being examined Methodist Bishop G. Bromley nam. In the course of a visita of chaplains for the Federal C cil of Churches of which he is p ident, the New York Bishop spected the local horror camp.

Asked his opinion of the p city given the atrocities Bi Oxnam called it "a revolting cessity." Skeptical when he c the Bishop went away convince

"It seems essential that world fully understands that pagan disregard for human lif the logical outcome of the doctrine of 'the nothingness of individual'," Bishop Oxnam sa

BOSTON UNIVERSITY

Continued from Outside Back Cover)

Club of Melrose, New England's oldest active ıging organization; member of National Asso- f the Teachers of Singing, New York Singing Association, New York Hymn Society; Direc- ›ston Federation of Music Clubs; arranger and "101 Hymns for Men to Sing," and of numerous and part songs for male and female voices.

★ ★

PAUL EMANUEL, Professor of the Psychology ory of Religion; A.B., Cornell College; A.M., ty of Chicago; S.T.B., and Ph.D., Boston Uni- studied also at Brown University, Harvard ty, and the University of Minnesota; honorary ım Cornell College; ordained minister of the ıt Church, with experience in the pastorate; n West China Union University, 1925-27; Prof. sophy, Hamline University, 1928-36; Dean, and Philosophy and Religion, Morningside College, Professor at Boston University since 1941; of American Philosophical Association, Amer- ychological Association, National Vocational e Association, Commission on Religion and ıf the Federal Council of Churches, Fellowship ıciliation, etc.; author of numerous works, in- "Who Are You?" and a new book, "The Psy- of Religion," which will be published this fall.

★ ★

LMER ARCHIBALD, Professor of Hebrew and tament Literature; A.B., University of Illinois; nd Ph.D., Boston University; studied also at the Free Church College, Glasgow, Scotland, Uni- of Glasgow, Oxford, Berlin, Leipzig, and Halle; l minister of the Methodist Church, with ex- in the pastorate; Professor at Boston Univer- e 1921; has traveled extensively, and has spent able time in archaeological explorations in lands; a favorite at young people's institutes isterial training schools; member of the profes- ıd learned societies in his field of special inter- contributed several articles to the "Abingdon ommentary," and is the author of "Old Testa- ligion," "The Prophets Tell Their Own Story," of the Old Testament," and (now in press) "Old nt Poetry and Wisdom."

★ ★

, ADOLPHUS, Professor of Evangelism and of Supervised Field Work; B.R.E., and S.T.B., University; an ordained minister of the Meth- urch, with experience in the pastorate, and with s as a District Superintendent. While in the e in the New Hampshire Conference, he was a of the State Legislature for two terms. He oston University a pioneer in supervising pas- ivities, for when he began his work here nothing ort was being done anywhere.

★ ★

T, EARL BOWMAN, Professor of Religious Edu- nd the Philosophy of Literature, and Director of sion of Religious Education; A.B., DePauw Uni- S.T.B., and Ph.D., Boston University; studied also ersities of Berlin and Oxford; honorary Litt.D., University; National Fellow in Religion; or- minister of the Methodist Church; also news- xperience; on the staff of instruction of Boston ty since 1923, serving as Dean of the School of y from 1938 to 1945; has lectured at Wellesley New Old South Church, Boston, etc.; member of rican Philosophical Association, Medieval Acad- America, Boston Browning Society; a poet and of distinction, his works including "Chapel s," "Protestant Saints," "Cathedral," "Lands He is the author of many hymns, including the and popular "Are Ye Able?"

MARTIN, STANLEY HUBERT, Instructor in Religious Education; A.B., Quincy (Ill.) College; S.T.B., and A.M., Boston University; studied also, University of Iowa and Garrett Biblical Institute; ordained minister of Methodist Church, with experience in the pastorate; two years on faculty of Simpson College; Student Counselor and Coordinator of Religious Groups, as well as Instructor in Religious Education at Boston University since 1944; member, Religious Education Association, International Council of Religious Education, etc.

★ ★

McCONNELL, CHARLES MELVIN, Professor of Town and Country Church; A.B., Ohio Wesleyan University; S.T.B., Boston University, honorary D.D., Cornell College; ordained minister of the Methodist Church, with experience in the pastorate; Personnel Secretary of the Board of Home Missions and Church Extension, 1921-26; Professor of Town and Country Church at Boston University since 1926; member of the staff of the Interseminary Commission for Training for Rural Ministry; member of Town and Country Church Committee of the Home Missions Council and Federal Council of Churches of Christ in America; author of various writings on the country church problem, including his book, "Rural Billion."

★ ★

PFEIFFER, ROBERT HENRY, Lecturer in Old Testament; B.D., University of Geneva (Switzerland); A.M., Ph.D., and S.T.M., Harvard University; studied also at Universities of Berlin and Tubingen; ordained minister of the Methodist Church, with experience in pastorate; formerly full-time professor at Boston University School of Theology; now Curator of the Semitic Museum of Harvard University and lecturer at Boston University; Fellow of the American Academy of Arts and Sciences and a member of several learned societies. He is editor of the *Journal of Biblical Literature* and is the author of numerous works in the field of Biblical and Semtic studies, the best known of which is a detailed Introduction to the Old Testament.

★ ★

POWELL, WARREN THOMSON, Instructor in Student Counseling; A.B., and A.M., Ohio State University; B.D., Garrett Biblical Institute; graduate study at Chicago and Harvard Universities; ordained minister of the Methodist Church, with experience as a teacher in Japanese Government Schools, secondary schools, and in the University of Minnesota; Chaplain in overseas service 1918-19; Director of Young People's Work for the Board of Education of M.E. Church, 1920-28; Director of Department of Counseling Service at Boston University since 1929; Vice President of International Student Association of Greater Boston; member, National Vocational Guidance Association, American College Personnel Association, etc.; author of "Recreational Leadership in Church and Community," and editor of "Recreation in Church and Community," and various brochures and articles on work among young people; has received training in guidance and testing at Boston University, Chicago University, Harvard University, and Hazen Foundation Conferences. His standing in the field of guidance and counseling is high.

★ ★

STIDGER, WILLIAM LeROY, Professor of Preaching Through the Radio and Books; Ph.B., Brown University; studied also at Boston University School of Theology; honorary D.D., Allegheny College; Litt.D., Kansas Wesleyan University; L.H.D., Salem College; ordained minister of the Methodist Church, with experience in pastorate; author of at least forty-five books, most of them being either books of sermons or books dealing with the subject of preaching and church management; has also to his credit two volumes of poems entitled "I Saw God Wash the World" and "Rainbow-born is Beauty," and the definitive biography of "Edwin Markham." He is popular radio preacher, with peculiar training and equipment for the course he teaches on "Preaching Through Radio and Books."

oregoing constitute the regular faculty of Boston University School of Theology. In addition, distinguished d church leaders give lectures and courses of lectures on pertinent subjects.

e thumbnail biographical sketches, inadequate for lack of space, have been prepared by

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The distinguished dean of a sister theological school, speaking at a General Conference banquet, declared "Boston University has maintained a tradition of intellectual respectability from the beginning." For one hundred six years its School of Theology has been characterized by a faculty distinguished for authoritative scholarship and expertness in specialized fields of church work and theological education. Never in the past has it had a stronger or be trained faculty than today, composed of the following persons:

MUELDER, WALTER GEORGE, Dean and Professor of Social Ethics; B.S., Knox College; S.T.B., and Ph.D., Boston University; studied also, University of Frankfort, Germany; ordained minister of Methodist Church; Prof. of Philosophy and Bible at Berea College, 1934-40; Prof. of Christian Theology and Christian Ethics, University of Southern California, 1940-45; member, American Philosophical Association, Fellowship of Reconciliation, etc; Chairman, Commission on Racial Understanding and member, Commission on International Justice and Goodwill of Los Angeles Federation of Churches; author (with E. S. Brightman) of "Historical Outline of the Bible," (with L. Sears) of "Development of American Philosophy," and of other learned writings; becomes Dean of Boston University School of Theology and Professor of Social Ethics, September 1, 1945.

★ ★

ASIRVATHAM, EDDY, Professor of Missions and Christian International Relations; A.B., University of Madras, India; B.D., Hartford, (Conn.) Theological Seminary; Ph.D., University of Edinburgh; a native Christian of India, and member of Methodist Church; Lecturer in Political Science at Lucknow University, 1926-37, and Warden of University House, Lucknow Christian College; twice elected to presidency of Lucknow Christian College; since 1937, head of the department of Politics and Public Administration in the University of Madras. He is an active Christian worker; has been on the governing bodies of several Christian colleges, of the National Christian Council, the National Missionary Society; author of "Spencer's Theory of Social Justice," "Forces in Modern Politics," "A New Social Order," etc. He begins his work at Boston University this fall.

★ ★

BOOTH, EDWIN PRINCE, Professor of Church History and Christian Biography; A.B., Allegheny College; S.T.B., and Ph.D., Boston University; honorary D.D., Allegheny College; studied also in the Universities of Berlin and Oxford, with travel and research in other parts of Europe; ordained minister of the Methodist Church, with experience in the pastorate; scholar in Church History and related fields, with special emphasis upon Christian biography; member of the Society of Biblical Literature and Exegesis, National Association of Biblical Instructors, American Society of Church History, etc.; author of numerous works, including "New Testament Studies," "An Eighteenth Century Newspaper," "Martin Luther—Oak of Saxony," etc.

★ ★

BRIGHTMAN, EDGAR SHEFFIELD, Professor of Philosophy on the Borden Parker Bowne Chair of Philosophy; A.B., and A.M., Brown University; S.T.B., and Ph.D., Boston University; honorary Litt.D., Brown University; LL.D., Nebraska Wesleyan University and Ohio Wesleyan University; studied also in Universities of Berlin and Marburg, Germany; ordained minister of the Methodist Church, with experience in the pastorate; Prof. of Philosophy and Psychology, Nebraska Wesleyan University 1912-15; Prof. of Ethics and Religion, Wesleyan University, 1915-19; Prof. of Philosophy at Boston University since 1919. He has been described as "this generation's foremost theistic philosopher;" and has lectured at many seats of learning, including Harvard, Duke, Vanderbilt, Southern Methodist, and Michigan Universities; member many of national and international philosophical societies; author of more than a dozen books of recognized importance in the field of religion and philosophy, some of which have been translated into foreign languages.

★ ★

CAMERON, RICHARD MORGAN, Professor of Church History and Worship; A.B., Ohio Wesleyan University; S.T.B., and Ph.D., Boston University; studied also at Universities of Glasgow, Edinburgh, and Oxford; dained minister of Methodist Church, with experienc the pastorate; fields of authoritative specialization: Testament Greek, Worship, and Church History; me ber of American Society of Church History.

★ ★

DECKER, RALPH WINFIELD, Registrar and Profess New Testament Literature; A.B., Wesleyan Univer A.M., S.T.B., and Ph.D., Boston University; studied at University of Berlin; ordained minister of Meth Church, with experience in pastorate and religious e cation; member, Society of Biblical Literature and egesis, National Association of Bible Instructors.

★ ★

DeWOLF, L. HAROLD, Professor of Systematic Theol A.B., Nebraska Wesleyan University; S.T.B., and Ph Boston University; ordained minister of the Meth Church, with experience in the pastorate. When a cessor was being sought for the department of Syst atic Theology upon the retirement of Dean Em Albert C. Knudson, Professor DeWolf was recomm by Dean Knudson, who spoke of his "broad and foundation" for this Professorship, and declare "Dr. DeWolf has a thorough mastery of the t philosophy. He is in my opinion fundamentally fied to expound and to ground the doctrines of the in such a way as to meet the needs of the modern Professor Brightman also recommended his ap ment, emphasizing his scholarship, his philosop social vision, his personality, his pedagogical sk faculty cooperation, and then said: "I expect to s become a great theologian, fully worthy of Bosto versity's best. I believe that you could not do than to appoint him." Member, American Philos Association, Eastern Division; National Associa Biblical Instructors, etc.; author of learned artic cluding eighteen articles in the *Encyclopedia of* the publication of which has just been announce of a course of nine lessons under the genera "Grounds of Christian Belief and Action," which appear in the *Adult Student* next spring.

★ ★

GOSLIN, MARTIN LELAND, Instructor in Old Testa and Homiletics; A.B., Oklahoma City University; and S.T.B., Boston University; studied also in Univ ties of Edinburgh and Oxford; a variety of pas experiences which undergirds his teaching in homil including a small Methodist rural parish in Oklah a missionary in the congested areas of Boston, a parish of city and suburban peoples, and at pre pastor of the leading northern Congregational Chur New England, with a weekly radio broadcast; lec in theological and training schools; author of Ch School articles published by Pilgrim Press, and book, "How We Got Our New Testament."

★ ★

HOUGHTON, JAMES RUSSELL, Professor of Ch Music and Worship, and Director of Choral Acti for the University; A.B., State University of Iowa; graduate work in Harvard University, with a maj Music; honorary Mus.D., Simpson College; a s whose performances have been approved both in A ica and in Europe; Director of the famous "B University Seminary Singers," whose concerts delighted vast audiences in many places, including eral General Conferences of the Methodist Ch member of the General Conference Commissio Ritual and Orders of Service, and is in great dema a soloist, a lecturer, and a conductor; Conductor

(Continued on Inside Back Cover)